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Biography.

THE LIFE OF DR. SAMUEL FINLEY.

**M**R. Samuel Finley was born in the year 1715, in the county of Armagh in Ireland, and was one of seven sons, who were all esteemed pious: his parents possessed the same character. They gave him such an education as their circumstances permitted, and, in a country school at some distance from home, he was early distinguished for close application to, and uncommon proficiency in his studies. He left his native country when he had attained only his 19th year, and arrived in Philadelphia on the 28th of September, 1734. It had pleased God to awaken and convert him very early in life, and by many and various dispensations of his providence to prepare him for those important stations which he afterwards filled. He first heard a sermon when he was six years old; and not long before his death was heard to say, that he well remembered the text, and that from the day on which he heard the sermon, he conceived strong desires to be a minister; and accordingly, almost as soon as he was capable of forming any resolutions respecting himself, he determined to devote himself to the service of the sanctuary. With this view he spent several years after his arrival in America in completing his studies, during which he was particularly attentive to theology.

After a due course of presbyterial trials, he was licensed on the 5th of August, 1740, to preach the gospel, and was ordained on the 13th of October, 1742, by the Rev. Presbytery No. 7. Vol. IV.      G c      ef

of New Brunswick. The first part of his ministry was employed in long and fatiguing itinerations; and the records of several of the churches which he visited, contain honourable memorials of his diligence, fidelity and success. A little before this time a remarkable revival of religion had commenced, which still continued: in this Mr. Finley was a coadjutor with Messrs. Tennent, Whitefield and others, and his labours were remarkably blessed at Deerfield, Greenwich, and Cape May, in New Jersey. He preached likewise to great acceptance for six months, as a stated supply to a congregation in Philadelphia, of which Mr. Gilbert Tennent afterwards had the pastoral charge. In June, 1744, he accepted a call to Nottingham, in Maryland, on the border of Pennsylvania, where he continued near seventeen years, faithfully discharging the duties of his sacred office, and had the pleasure to see the work of the Lord prospering in his hands. During his residence at Nottingham he instituted an Academy, which acquired great reputation, and attracted students even from distant parts. Mr. Finley was justly famed as a scholar, and eminently qualified as a teacher.\* Under his instruction many, very many youths received the rudiments of an education, and correct moral sentiments, which have since placed them amongst the most useful and ornamental members of society.

Upon the death of President Davies, the Trustees of the College of New Jersey elected Mr. Finley as his successor in that important office. Great were the struggles of his mind on this occasion. His love to his people, and theirs to him, were of the most tender kind, having long been nourished by the affectionate assiduities of uninterrupted friendship; but a prospect of more extensive usefulness, and in that way in which Providence had already so remarkably succeeded his labours, inclined him to think it his duty to remove: he therefore accepted the invitation given him by the Trustees, and removed to Princeton in July, 1761. Upon this event the hopes of the well wishers to the College revived, and the clouds which had so long hung over that nursery of religion and learning began to be dissipated. Raised expectations were formed by Mr. Finley's friends, and they were not disappointed. Under his care the College flourished and acquired additional reputation, and his own fame became much more extensive: he was known in various parts of Europe, and corresponded with many eminent men there: among them was Dr. Samuel Chandler, of London, who in all his letters evinced the most sincere esteem for this his distant friend. Such was

\* He possessed great knowledge of the human heart, and although strict as a disciplinarian, he never failed to secure the love of his pupils.



was the opinion his friends in Scotland entertained of him as a divine, and a scholar, that, without his knowledge, they procured for him the degree of Doctor in Divinity, from the University of Glasgow: he received his Diploma in 1763.

Unremitted attention to the duties of his station very sensibly affected Dr. Finley's health, and produced a fixed obstruction in his liver, which put a period to his life on the 17th of July, 1766, in the 51st year of his age, at Philadelphia, whither he had gone for medical assistance.

He was twice married. His first wife was Miss Sarah Hall, a lady of an amiable character, who was truly an help meet for him; by her he had eight children, of whom one only is now living. She died in the year 1760, and in 1761 Dr. Finley married Miss Ann Clarkson, a daughter of Mr. Matthew Clarkson (formerly an eminent merchant in the city of New York) and a lineal descendant from David Clarkson, B. D. who was ejected for non-conformity, in England, in 1671. This lady still survives.

As a divine Dr. Finley was in sentiment a Calvinist. He was a scribe instructed unto the kingdom of heaven. His sermons were not hasty productions, but filled with solid good sense and well digested sentiment, expressed in a style pleasing to the man of science, yet perfectly intelligible by the more illiterate: they were calculated to inform the ignorant, to alarm the careless and secure, to comfort and edify the faint, and to make the sinner in Zion tremble.

As a man he was remarkable for uncommon sweetness of temper and polite behaviour; given to hospitality, charitable without ostentation, diligent in the performance of the relative duties of life, and in all things shewing himself a pattern of good works.

When the Dr. first applied to the physicians in Philadelphia, he had no apprehension that his dissolution was so near as it afterwards appeared: for he observed to his friends; 'if my work is done, I am ready. I do not desire to live a day longer than I can work for God; but I cannot think this is the case as yet: God has much for me to do before I depart hence.'

About a month before he died, his physicians informed him that his disease appeared to them incurable: upon which he expressed entire resignation to the Divine will, and from that time till his death was employed in setting his house in order. On being told by one of his physicians that according to present appearances he could live but a few days longer, he lifted up his eyes, and exclaimed, 'then welcome Lord Jesus.'

On the Sabbath preceding his death, his brother-in-law, Dr. Clarkson, (one of his physicians) told him that he perceived a visible alteration, from which he apprehended his death was

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at hand. 'Then,' said he, 'may the Lord bring me near himself. I have been waiting with a Canaan hunger for the promised land. I have often wondered that God suffered me to live, I have more wondered that ever he called me to be a minister of his word. He has often afforded me much strength, which though I have abused, he has returned in mercy. O faithful are the promises of God! O that I could see him as I have seen him heretofore in his sanctuary! Although I have earnestly desired death, as the hireling pants for the evening shade, yet will I wait all the days of my appointed time. I have often struggled with principalities and powers, and have been brought almost to despair. Lord, let it suffice.' Here he sat up, and closed his eyes, and prayed fervently that God would shew him his glory before he should depart hence:—that he would enable him to endure patiently to the end, and particularly, that he might be kept from dishonouring the ministry. Then he resumed his discourse, and spoke as follows: 'I can truly say, that I have loved the service of God. I know not in what language to speak of my own unworthiness. I have been undutiful. I have honestly endeavoured to act for God, but with much weakness and corruption.' Here he lay down and continued to speak in broken sentences, as follows, 'A Christian's death is the best part of his existence. The Lord has made provision for the whole way; provision for the soul, and provision for the body. O that I could recollect Sabbath blessings. The Lord hath given me many souls as crowns of my rejoicing. Blessed be God, eternal rest is at hand. Eternity is but long enough to enjoy my God. This, this has animated me in my severest studies; I was ashamed to take rest here. O that I could be filled with the fulness of God! That fulness which fills heaven!'—Being asked if it were in his choice whether to live or die, which he would choose: he replied, 'to die; though I cannot but say, I feel the same strait that St. Paul did, that he knew not which to choose; for me to live is Christ, but to die is great gain: but should God by a miracle prolong my life, I will still continue to serve him. His service has ever been sweet to me. I have loved it much. I have tried my master's yoke, and will never shrink my neck from it. His yoke is easy, and his burden light.' He then put his hand to his mouth, and pulling out a loose tooth, said, 'here is one of the pillars of the tabernacle; the whole frame will soon fall to pieces.' 'You are more cheerful and vigorous, Sir,' said one of the company; 'Yes,' he replied, 'I rise or fall, as eternal rest seems nearer or farther off.' It being observed to him, that he always used the expression, 'dear Lord,' in his prayers, he answered, 'O! he is very dear—very precious indeed!—How pretty it is for a minister to



to die on the Sabbath ! I expect to spend the remaining part of this Sabbath in heaven.' One of the company said to him, 'You will soon be joined to a blessed society : you will forever hold converse with *Abraham, Isaac and Jacob*, with the spirits of the just made perfect, with old friends, and many old fashioned people.' 'Yes Sir,' he replied with a smile, 'but they are a most polite people now.'—He expressed great gratitude to friends around him, and said, 'may the Lord repay you for your tenderness to me ; may he bless you abundantly, not only with temporal, but with spiritual blessings.' Turning to his wife, he said, 'I expect, my dear, to see you shortly in glory.' Then, addressing himself to the whole company, he said, 'O that each of you may experience what, blessed be God, I do, when you come to die ; may you have the pleasure in a dying hour, that with faith and patience, zeal and sincerity, you have endeavoured to serve the Lord ; that each of you may be impressed, as I have been, with God's word ; looking upon it as substantial, and not only fearing, but being unwilling to offend against it.' Upon seeing a member of the second Presbyterian church in Philadelphia, he said, 'I have often preached and prayed among you, my dear Sir, and the doctrines I preached to you are now my support ; and, blessed be God, they are without a flaw. May the Lord bless and preserve your church ; he designs good for it yet, I trust.' To a person from Princeton, he said, 'Give my love to the people at Princeton, and tell them that I am going to die, and that I am not afraid to die.'—He would sometimes cry out, 'The Lord Jesus take care of his cause in the world !'

Upon awaking the next morning, he exclaimed, 'O ! what a disappointment I have met with !—I expected this morning to have been in heaven !'—Great weakness prevented his speaking much this day, but what he did say was the language of triumph.

On the following morning, with a pleasing smile on his countenance, and with a strong voice, he cried out, 'O I shall triumph over every foe ! The Lord hath given me the victory ! I exult ! I triumph ! O that I could see untainted purity ! Now I know that it is impossible that faith should not triumph over earth and hell : I think I have nothing to do but to die ! yet, perhaps I have :—Lord shew me my task !' After expressing some fears lest he did not endeavour to preserve his remaining life through eagerness to depart, and being told that he did nothing inconsistent with self preservation, he said, 'Lord Jesus, into thy hands I commend my spirit ; I do it with confidence ; I do it with full assurance. I know thou wilt keep that which I have committed to thee. I have been dreaming too fast of the time of my departure, for I find

find it does not come : but the Lord is faithful, and will not tarry beyond his appointed time.'

When one, who attended him, told him that his pulse grew weaker, he cried out, 'that is well.'

In the afternoon the Rev. Mr. Spencer called to see him, and told him, 'I have come, dear Sir, to see you confirm by facts, the gospel you have been preaching; pray how do you feel?' To which he replied, 'full of triumph! I triumph through Christ! Nothing clips my wings but the thoughts of my dissolution being prolonged. O that it were to night! My very soul thirsts for eternal rest.' Mr. Spencer asked him what he saw in eternity to excite such vehement desires in his soul; he said, 'I see the eternal love and goodness of God:—I see the fulness of the Mediator:—I see the love of Jesus:—O! to be dissolved and be with him! I long to be clothed with the complete righteousness of Christ.' He then desired Mr. Spencer to pray with him before they parted, and told him, 'I have gained the victory over the devil; pray to God to preserve me from evil, to keep me from dishonouring his great name in this critical hour, and to support me with his presence in my passage through the valley of the shadow of death.'

He spent the remaining part of the evening in bidding farewell to, and blessing his friends, and exhorting such of his children as were with him.—He would frequently cry out, 'why move the tardy hours so slow?'

The next day, July 16, terminated his conflict. His speech failed him: although he made many efforts to speak, he could seldom do it so distinctly as to be understood. A friend desired him to give some token whereby his friends might know whether he still continued to triumph; whereupon he lifted up his hand, and said, 'Yes.'—In the afternoon he spake several sentences, but little could be collected from them. Some of the last words he spake concerning himself were, 'after one or two engagements more, the conflict will be over.' In the evening, about 9 o'clock, he fell into a sound sleep, and appeared to be much more free from pain than he had been for many days before. He continued to sleep without changing his position, till about one o'clock, when he expired without a sigh or a groan.

During his whole sickness, he was not heard to utter a repining word; and in all the farewells he bid his friends and relations, he was never seen to shed a single tear, or exhibit any mark of sorrow.

He was interred in the second Presbyterian church in the city of Philadelphia, adjoining his once intimate friend, the Rev. Gilbert Tennent. The excessive heat prevented his  
being



being removed to Princeton, where the dust of his predecessors lay, but many of the students came from thence to pay the last tribute of respect to the remains of him, whom living, they admired and loved. Eight of them carried the corpse to the grave; and a sermon, suited to the occasion, was preached by the Rev. Richard Treat, of Abingdon.

A Tomb Stone, with an English inscription, covers his grave in Philadelphia; and at Princeton, the Trustees of the college of New Jersey have erected a Cenotaph to his memory, with an inscription in Latin. *Assembly's Mag.*

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## Religious Communications.

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### ON RECONCILIATION TO GOD.

(Continued from p. 214.)

SOME suppose it is inconsistent with the goodness of God to punish any of his rational creatures forever, and hence conclude that he is determined to save all mankind. Others suppose that endless punishment is so far from being inconsistent with the goodness of God, that the latter requires the former, and that God is unalterably determined to punish all the finally impenitent with everlasting destruction from the presence of the Lord and from the glory of his power. These schemes, as observed in the other case, are widely different, and represent the supreme Being in a very different light. And it is perfectly irrational to suppose, that those, who embrace these different schemes, entertain the same ideas of his character, and of reconciliation to him. The idea, which we wish to impress on the mind of the reader, was strikingly illustrated by the Jews while our Saviour was on earth. They had long contemplated the promised Messiah in the light of a temporal prince, and flattered themselves, that, when he came, he would deliver them from Roman bondage and raise them to great national independence and glory. Indeed, they supposed that the kingdom, which he would erect in this world, would be more powerful, splendid and magnificent, than any which had preceded it. In this kingdom they expected to find a place, and to rise superior to all their enemies. Such being their expectations, with regard to the Messiah, they were impatient for his arrival. At length he came. They saw his miracles, shared in their benefits, and were filled with astonishment and delight. Finding that he could perform such wonderful works, and so easily supply their wants, they readily concluded, that he

he was admirably qualified to become their king. Hence they followed him with hosannas, and were impatient to see him clothed with the ensigns of royalty. And, had he not secreted himself, they would have taken him by force and made him a king. But finding, at length, that the kingdom, which Christ came to erect, was not of a temporal, but of a spiritual nature, and that in order for them to become subjects of it and share in its benefits, they must relinquish their attachment to this world, deny themselves of all selfish gratifications, become holy in heart and life, and be willing to submit to great hardships and trials, even to burn at the stake, if called to do it, finding these things to be true, they were greatly disappointed and chagrined, and no longer followed him with acclamations of praise, crying, "Hosanna to the Son of David," but their cry now was, "Crucify him, crucify him, away with him." This surprising alteration in their feelings towards the Messiah did not arise from any alteration in him. His character was precisely the same when they were about to take him by force and make him a king, as when they were nailing him to the cross. But they did not contemplate him in the same light, at those different periods. So long as they entertained false, erroneous ideas of the character of Christ, such as accorded with their selfish feelings, they were pleased with him; but as soon as their erroneous opinion concerning him was rectified, their imaginary love gave place to the most violent hatred, outrage and contempt. So it is, and will be, with mankind, respecting the supreme Being. Those, who believe that he is determined to save all men, will view him in a very different light from those who believe, that he is determined to subject some of the human race to endless punishment. And their ideas of the nature of reconciliation to him will be agreeably to what has already been observed, as different as are their speculations respecting his character. We have made these observations to illustrate the importance of entertaining correct speculative ideas of the character of God, in order to determine the nature of reconciliation to him, and to be properly satisfied whether we are the subjects of it or not. This being the case, before we proceed to describe the nature of reconciliation to God, we will give a brief description of what we suppose to be his true character.

It may be observed in general terms, that God is an infinitely perfect being. But as this proposition is not professedly denied by any who believe in his existence, be their scheme of religion what it may, it is necessary to be more particular.

The character of God embraces certain attributes, some of which are called natural and some moral. His natural attributes are omnipresence, omniscience, and omnipotence. By  
omnipresence



omnipresence is meant universal presence. The being, who is omnipresent, is confined to no particular place, nor excluded from any. He is in heaven and on earth, at the same time. He is as truly in one place as in another. Though we cannot see him with our bodily eyes, as we see ourselves, and the various objects around us, yet, he is as really present with us, as we are with ourselves. Nor is it possible that we, or any other being, should escape his presence; for it fills immensity. Hence says the Psalmist, "Whither shall I go from thy spirit? Or whither shall I flee from thy presence? If I ascend up into heaven thou art there. If I make my bed in hell, behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me." Thus God is omnipresent. By omniscience, we understand, *infinite knowledge*. Since God is omniscient, he perfectly understands the nature of his own character. He likewise knows the nature of all other beings and things, which ever did, or will exist. His knowledge never did, nor ever can increase. He knew as well, from eternity, every thing relating to mankind, as he now does, or will at the day of judgment, or millions of ages beyond that period. That God is thus omniscient, we are expressly taught by his word. Said the inspired king of Israel, "O Lord, thou hast searched me, and known me. Thou knowest my down sitting and mine uprising. Thou understandest my thoughts afar off. Thou compassest my path, and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo! O Lord, thou knowest it altogether. Great is the Lord, his understanding is infinite." In perfect coincidence with the sentiment above, is the following declaration of an apostle. "Known unto God are all his works from the beginning of the world. Thus God is omniscient. By omnipotence, we understand almighty, unlimited or uncontrollable power. If God is omnipotent, he is able to create and destroy, to wound and heal, to kill and make alive. He can do his pleasure, in the armies of heaven, and among the inhabitants of the earth. None can stay his hand. It is impossible that any, or all the creatures in the universe, should disappoint him, or prevent his doing precisely as he pleases. And that he is thus omnipotent is evident from the works of creation and providence, and from the express record which he has given of himself. "See now (saith he) that I, even I am he, and there is no God with me. I kill and I make alive, I wound and I heal; neither is there any that can deliver out of my hand. He hath measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed

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the mountains in scales, and the hills in a balance. Behold the nations are as a drop of a bucket, and are counted as the small dust of the balance ; behold he taketh up the isles as a very little thing. All nations before him are as nothing, and they are counted to him less than nothing and vanity. He doth according to his will in the army of heaven and among the inhabitants of the earth : and none can stay his hand." These are the natural perfections of God.

His moral perfections are goodness, justice, truth, faithfulness and mercy. These are all comprised in the first, viz. goodness, holiness, or love. Hence, saith the apostle, "God is love." By this general observation he doubtless means, that all the divine attributes are in harmony with love or goodness, and act in subserviency to it. This, if we may be indulged in the expression, is the leading attribute *in*, and gives complexion *to*, the whole character of God. Since he is a good being, he never did, and never will do any thing which is inconsistent with goodness. The goodness, or love of God, has for its object the highest possible happiness of the intelligent system. This is the ultimate and chief end of goodness, or benevolence. This has prompted God to do every thing which he has done, both in the natural and moral worlds. This prompted him to create the angels of heaven ; to confirm some of them in a state of endless holiness and happiness, and to *determine*, or, if the expression be more acceptable, *permit* others to sin, and to consign them over to a state of endless misery. The goodness of God requires the punishment of the apostate angels, as truly, as it requires the happiness of the holy angels. This induced God to create the human species ; to ordain, or suffer their apostacy, and to provide a Saviour. Here it may not be improper to observe, that when goodness is exercised towards the undeserving, it is called mercy. When it is exercised in punishing the guilty, it is called justice. Both justice and mercy are modifications, or different displays of goodness. The goodness of God was as really displayed in destroying the old world, as in preserving Noah ; in destroying the inhabitants of Sodom and Gomorrah, as in saving Lot ; in drowning Pharaoh and his host in the Red-Sea, as in causing the Israelites to pass through on dry land. The goodness of God is as really displayed in the threatenings of the law as in the promises of the gospel. It is, and forever will be, as really displayed in the punishment of the finally impenitent, as in the salvation of the church. The benevolence of God requires the former, as truly as the latter. There never has, nor ever will any more natural evil take place in the system than will be necessary to subserve the purposes of infinite goodness. The unerring knowledge of God led him, and his goodness disposed him, to choose



choose the best possible system of government. And his unlimited power has always been engaged to carry this system into effect. And since God is an infinitely good being, and has actually chosen that the best system of government should take place, it is evident that the *indifference*, spoken of in the preceding number, forms no part of his character. Infinite goodness, which delights in the highest happiness of the universe, can never feel indifferent, with regard to the character and condition of rational creatures. Nor, if it act like itself, will it ever leave things in a state of doubt and uncertainty. If God from eternity knew how, and was able to adopt the best possible plan of government, and has not done it, but has left the universe in a loose, unsettled state; what evidence is there that he is a good being? Will not a wise, good and able parent adopt and carry into effect a system of government which will promote the best good of his family, especially if he can do these things, without inconvenience to himself, or injury to others? And if under these circumstances a parent should neglect this object, would he not evince the want of friendship or benevolence to his family? To make the idea under consideration more familiar, let us suppose that the ruler of a great nation becomes acquainted with a system of government, which, if adopted, will infallibly promote the highest possible prosperity and happiness of the nation: and he has not only become acquainted with such a system of government, but he has power to carry it into effect; will he not instantly adopt this system of government, and render it absolutely impossible for the nation to produce the least alteration in it? Should he neglect to adopt it, and leave the nation in a loose unsettled state, exposed to all the evils of wild disorder and confusion, would he not act utterly inconsistent with the dictates of goodness? What opinion would you form of such a person? Would you not view him unworthy of office? Would not every person who is under the influence of genuine benevolence ardently desire, that, in such a case, as has now been mentioned, the system of government alluded to, might be introduced, and rendered unalterable? It is easy to see that in each of the cases above stated, the most unequivocal fixedness, or determination, does not destroy benevolence in him, who thus determines. In these cases, determination is so far from being inconsistent with benevolence, that the latter requires the former.

In the view of these things, is it not evident, that if the Supreme Ruler of the universe be an infinitely good being, he has established a government over all the works of his hands, and unalterably fixed and determined all events which ever did or will take place? The truth of fact is, the decrees of God, or his unalterable purposes respecting mankind, are so far from militating

militating against the goodness and perfection of his character, that the latter cannot be proved by those who deny the former. You will doubtless grant that God is a being of infinite knowledge and power. If so, he knows how, and is able, to promote the greatest possible good, in the intelligent system; but, if he has not determined to act accordingly, by what arguments will you prove that he is a good Being? It is evidently incumbent on you to admit that God has adopted, and is carrying on the best possible plan of government, before you can establish his infinite goodness. And if you admit that he has adopted, and is carrying on the best possible plan of government, you do by natural and fair construction admit every thing, which is involved in the doctrine of divine decrees. You virtually acknowledge that God is an infinitely perfect unchangeable being—Unchangeable in his attributes, views, feelings, designs, purposes and determinations.

ANDRONICUS.

(To be continued.)

## LETTERS TO THE YOUNG. NO. V.

(Continued from page 185.)

Dear Youth,

“WHAT think ye of Christ?” “Whose son is he?” In what relation does he stand to God and men? Do you need such a Saviour? Will you receive him for your Saviour? These are interrogations of the utmost importance to all; to you in particular. Just advancing upon the threshold of life, you will be constrained to choose respecting religion. This is a subject, concerning which you cannot postpone a determination. Hesitation in this case is criminal neglect; it is implicit rejection. You cannot make a delay in your choice about religion; for delay is voluntary, unreasonable neglect. Will you say, “we cannot attend to the serious concerns of our souls at present; we must participate longer in youthful pleasures; we resolve to respect religion, and at some future time give our attention to it?” Is not the plain import of such language a decided rejection and contempt of religion? Is it not the language of dislike? You would not delay an affair, which is of so much importance as religion, were it not contrary to the feelings of your hearts. And will delay remove this dislike? No; like a poisonous weed in a rich soil, it will grow, and become more deeply rooted. You have no alternative, therefore, between cordially embracing and madly rejecting that only religion, which can make you happy. One of these

you



you must do; one of these you are now in heart doing, while you read this. The question then recurs; "What think you of Christ?" True religion has respect to him. He is its glorious worthy object. Would you, therefore, be the subjects of this, you must entertain suitable apprehensions of him. Perhaps you think but little of him. For most of our fellow-youth appear wholly unconcerned about that which is of the utmost importance. Of them it may be said, "Christ is not in all their thoughts." Some indeed think of Christ; and their thoughts of him are sweet and delightful. They esteem him to be chief among ten thousand and altogether lovely.

But most, alas! so far from being friendly to Christ, seem unmindful of him. They think but seldom of him, read the history of his life with cold indifference, as a worn out, uninteresting story; are unmoved at the recital of his sufferings; neglect his invitations and commands to receive mercy; condemn his threatnings; and if ever they use his name, it is for a common place word; nay, by many his sacred name is blasphemed. Such conduct indicates but little thought of Christ. And shall your conduct be such? will you give him so little place in your thoughts, and none in your esteem? Will you join with the thoughtless, ungrateful, wicked world in slighting the Saviour? Such treatment of him must be unreasonable indeed, and expose all, who are guilty of it, to an increased weight of punishment. How justly must we think they will perish, especially when we consider who Christ is, and what he is.

1. He is the Son of David and the Son of God. He is both God and man, mysteriously united in one glorious person. He was once an infant, born of a woman, susceptible of improvement in his bodily and mental powers, and liable to all the evils, which befall man, sin excepted. He is in a great variety of places called the Son of Man, which denotes his human nature. He appeared, spake, and conducted like a real man; and he is expressly called "the man, Christ Jesus." But in a still greater variety of passages he is spoken of as God. Thomas addresses him, "My Lord and my God." St. Paul says, he "is over all, God blessed forever." "Great is the mystery of godliness, God was manifest in the flesh." Christ is possessed of all fulness; "in whom dwelleth all the fulness of the Godhead bodily." He "is the blessed and only Potentate, the King of kings and Lord of lords; who only hath immortality." Jude, in ascribing divine honour to Christ, the only Saviour, says, "To the only wise God, our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." John says, "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him,

him, and without him was not any thing made, that was made. And the Word was made flesh, and dwelt among us." Jesus Christ, he says, "is the true God and eternal life." Isaiah, in one passage, teaches the doctrine, both of Christ's divinity and humanity. "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the mighty God the everlasting Father, the Prince of Peace." David testifies of Christ, "The Lord said unto my Lord, sit thou at my right hand, till I make thine enemies thy footstool." Christ says of himself, "I and my Father are one. I am Alpha and Omega, the beginning and the ending," saith the Lord, "which is, and which was, and which is to come, the Almighty." God the Father says to Christ; "Thy throne, O God, is forever and ever; the sceptre of thy kingdom is a right sceptre."

These are a few of the many passages, which teach that Christ is God. To him are ascribed offices, attributes, works and worship, which belong to none but "the only living and true God." When in the form of a servant, he made striking displays both of divine knowledge and divine power, as well as of human weakness and uncertainty. He was and continues to be addressed in prayer by his people, and he receives the supreme worship and adoration of all, who love him. It is expressly forbidden creatures to worship any but God. "Thou shalt worship the Lord thy God, and him only shalt thou serve." But so far is it from being wrong to worship Christ, that it is positively enjoined even upon the hosts of heaven, the most exalted of creatures, to render worship to him. "And let all the angels of God worship him." The Holy Scriptures are so full and explicit upon the divinity of Christ, "That all men should honour the Son even as they honour the Father." And will not you, dear youth, heartily worship and honour Christ? He is infinitely glorious, and to refuse him your hearts is to rebel against God, who has promised his Son, that "to him every knee shall bow." You must be stubborn, impenitent youth, to refuse sincere, cordial homage to Christ, the King of Zion. "Kiss the Son, lest he be angry, and ye perish from the way. Blessed are all they that put their trust in him." O give your hearts to Christ this moment. While you delay, you are despisers of his grace and majesty. And if there you continue, that will come upon you, expressed by the poet,

"But vengeance and damnation lies  
On rebels, who refuse his grace;  
Who God's eternal Son despise,  
The hottest hell shall be their place."

To refuse your friendship and supreme love to God's dear Son, must be infinitely criminal, especially when we consider,



2. The endearing relation in which he stands to you. He is not only your Creator, Preserver and Governor; he also sustains the interesting character of Redeemer and Saviour. He is the Mediator between God and men. God can show no favourable regard to sinners, only through a Mediator. Christ, in this character, is the foundation of all the blessings, which you have ever received, or ever will receive. To his infinite merit, as Mediator, you are indebted for life and all its enjoyments. His influence has given you a reprieve from deserved ruin. But for this you would instantly sink into hell. On his strong arm hangs your eternal state. He is the only foundation of rational hope, that you will ever be made holy and happy.

Nor does Christ sustain the high office of Mediator, and the exalted honour of saving sinners, without corresponding worthiness. He has done that, which exalts himself, and at the same time lays a foundation for the salvation of men. That, which renders Christ the object of divine approbation and love, is the reason why sinners are converted and saved. That, which has rendered him worthy of "a name above every name," and "highly exalted him," renders it proper for God to deliver men from condemnation, and crown them with eternal life. But that which renders Christ worthy of the approbation of God, and the homage of creatures, is his accomplishing the whole work of Mediator. This was a long, a humiliating, and an arduous work. In its largest extent it may mean all that Christ has done and will do, from the fall of Adam to the judgment of the great day. Christ could not be the Mediator without performing the great and appropriate work of this high office. It may be proper,

3. To consider this work in its parts and design. But, who is able to comprehend that, which is infinite? Who can describe or conceive the difficulty, the necessity, the influence, and the benefit of what Christ has done? Such a subject transcends the understanding and the songs of angels. It is the privilege of sinners, of youth, to contemplate and admire it, as done with special reference to themselves. The work of the Saviour will be a theme of admiration and delight, for which eternity will not be too long.

Christ, as Mediator, performs the office of a prophet in revealing to his people the divine purposes and requirements. Men are naturally ignorant both of God and themselves; and of these subjects they prefer ignorance to knowledge. "They love darkness rather than light," though it is of the utmost importance, that they become acquainted with the truth. To make known the great and everlasting truths and duties of religion

ligion is the work of Christ. This he has performed by inspiring the prophets and apostles, by his own personal preaching, and in a special sense, by applying the truth to the hearts of his people through the influences of the Holy Spirit. The great work of granting to his chosen ones spiritual illumination belongs to Christ. Hence he is in Scripture called "a Prophet," "Angel," "Messenger of the covenant," "Witness," "Counsellor," "Wisdom of God," "the Apostle of our profession," "Teacher," "Light of the world," "Sun of Righteousness," "the bright and morning Star." The blessed work of communicating divine truth he began soon after the apostacy, and will continue while the world lasts. Have you ever cheerfully submitted to the instruction of this infallible Teacher? If not, you are ignorant of God, of yourselves, and of the way of peace; and remaining so, you must be doomed to "the blackness of darkness forever."

Christ performs the work of a Priest. "Thou art a Priest forever after the order of Melchisedec." Christ's work, as Priest, is in the most eminent sense, his mediatorial work. In this he was typified by the priests and sacrifices under the law. This was the most humiliating, the most painful and difficult work, which belonged to the Mediator. The priests under the law were to offer sacrifices; and it was necessary that Christ should have something to offer. But what offering is equal to such a priest? Nothing less than his own body, his human nature. It is said of him, "he offered up himself." "Who through the eternal Spirit offered himself unto God." It pleased the Lord to bruise him; he hath put him to grief, when thou shalt make his soul an offering for sin." But why so costly an offering? why was it necessary? why must God's dear Son die on the cross? To save such sinners as you and I. Had not this offering been made, all our guilty race must have perished. Hence we read, "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. The Lord hath laid on him the iniquity of us all. Christ also hath once suffered for sins, the just for the unjust. He hath appeared to put away sin by the sacrifice of himself. Christ was once offered to bear the sins of many. He gave his life a ransom for many." Christ died that sinners might live. "I am the good Shepherd," says Christ, "the good Shepherd giveth his life for the sheep. No man taketh it from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again. This commandment have I received of the Father." Christ could not save sinners consistently without condemning sin. By dying on the cross in obedience to his heavenly Father, he has condemned sin in the flesh; so that



that "God can be just and the justifier of him that believeth in Jesus." In this view the sufferings of our Saviour were of infinite importance; for by them he has justified the ways of God to men, made it appear that sin is exceeding sinful, cut off all excuse from the sinner, and made it consistent for God to save whom he will. It was important that Christ should suffer, so that his people might "not have an high Priest, who could not be touched with the feeling of their infirmities." It was important that Christ should "learn obedience by the things, which he suffered." It was important that the Captain of salvation should be "made perfect through sufferings."

But Christ also sustains the dignified office of King. To this exalted height he must pass through temptations, pain and death. He must die upon the cross to win the crown. Hence we read, "To this end Christ died and rose, and revived, that he might be the Lord both of dead and living." "We see Jesus for the suffering of death crowned with glory and honour. Because he was obedient unto death, "God hath highly exalted him, and given him a name, which is above every name." By offering himself on the cross, Christ has obeyed and glorified God, condemned, yet saved sinners, and procured for himself the sceptre of the universe. Now the government is upon his shoulder. He is King on the holy hill, Zion. He has bought you with his own precious blood; and you are his; he claims your hearts, your lives, your all. Like hardened traitors, will you continue to rebel against your lawful sovereign? He beareth not the sword in vain. If you will not be ruled with his sceptre of mercy, he will rule you with a rod of iron. God will not suffer his beloved Son to be slighted with impunity. "To him every knee shall bow and every tongue confess." Be persuaded, therefore, dear youth, by all that is great and solemn, by the majesty of Christ, by his dying love, and by your own immortal interests, to think of the Saviour. Neglect him, and you die forever; receive him into your hearts, and you shall rejoice. Forgive this long letter from

AMATOR.

### ANSWER TO JULIANA'S QUESTION.

DEAR FRIEND,

YOUR letter of the 25th instant, in which you request an answer to several interesting questions, was this day handed me, by a young lady of much apparent seriousness, and who, I conclude, is a particular acquaintance of yours. I embrace the first opportunity to attempt an answer to your queries. "Whether an unregenerate person, under the convicting influences

ences of the Spirit of God, aims at holiness or happiness, while the true Spirit of God is convincing him of sin?"

This question has often been proposed, to which very different answers have been given. The opinion of others, it is not my design to express; but to communicate my own, in as perspicuous a manner as possible. In order to this, I would observe in the *first place*, that unregenerate sinners are the subjects of entire sinful depravity of heart. *Their hearts are fully set in them to do evil. Their carnal mind is enmity against God. It is not subject to his law, neither indeed can be.* For myself, I am fully persuaded, that the sure word of prophecy teaches, that the unregenerate are entirely destitute of the love of God; entirely destitute of all moral goodness, and opposed in heart to every thing that is holy. Admitting the truth of this statement, as you probably will, I would further observe, that conviction of sin through the agency of the Spirit of God produces no moral alteration, or change of heart. The nature of conviction, my friend, is entirely different from the nature of conversion. The difference is as great, as *that* between a speculative knowledge of the truth as it is in Jesus, and loving or embracing that truth; or, as the difference between a dead and a living faith.

Conviction of sin consists in a clear and impressing view or knowledge of truth, and particularly with respect to three objects. The first is, the divine character, in a moral view. The stupid, unconvinced sinner forms erroneous ideas of God's moral character; *Thou thoughtest that I was altogether such an one as thyself.* The Scribes and Pharisees, and the Jewish nation in general, entertained essentially wrong notions concerning the character of the God of heaven, when our Saviour was on earth. During his ministry, Jesus Christ clearly exhibited to view, his own character and the character of his Father. But these characters they perfectly hated. Christ therefore charged them with the horrid crime, in direct and emphatical language. *Ye have both seen and hated both me and my Father.* The characters which Christ exhibited to their view, they understood; but did not believe, that they belonged to God, and the Son of God. They *thought* that they loved God, and should be ready to receive and submit to his Son, when he should come into the world; and this was owing to their having formed essentially erroneous ideas of the character of the promised Messiah. Thus, at the present day, the unregenerate form exceedingly wrong ideas of the divine character. Hence, when God's true character is brought into view, they are disturbed and displeased. They know that their hearts are opposed to this character, and they are sometimes honest enough to acknowledge it. They do not scruple to say, that they do not love such a God, and that it is impossible for them

to



to love him. At the same time they do not believe that they hate the God of heaven; nor is it to be supposed that they do hate that character, which they *think* belongs to him. They undoubtedly love that character, which they erroneously ascribe to God, and it is equally true that they hate the character which *he really* possesses. Under such mistaken notions of God, they are ready to cry peace and safety, and to think all is well with them.

Such, my friend, I conceive to be the situation of the unregenerate. But, under the convictive influences of the Divine Spirit, the eyes of their understanding are opened to see God's character, in some measure, as it really is; that he is a God of recompense, a God of vengeance, a consuming fire; that he *is angry with them every day*. They have such a view of his spotless purity and the awful terrors of his justice, that they know and feel that they must forever sink under the intolerable weight of his wrath and curse, if they but a little longer remain in their present situation. They are also convinced that all this would be just.

The *second* thing, with relation to which they are convinced, is the true character of God's law. Previous to conviction, sinners have little or no idea and sense of the spirituality and amazing extent of the divine law, or of its awful penalty. But under conviction, this law, armed with its awful penalty, stares them, as it were, in their face. They see that it is holy, just and good, or righteous, while it condemns them to an eternal hell! They are impressively convinced that they are under condemnation, and that the wrath of the Lawgiver abideth on them. This leads me to observe,

*Thirdly*, That sinners under conviction form essentially different ideas of themselves from what they had been accustomed to do. Previous to conviction, although sinners will acknowledge themselves to be sinful creatures; yet they do not form any right notions of the nature and amazing heinousness of their guilt. It seems not to be in the power of man, or even of an angel, to convince them, that they are fixedly opposed to God and all that is holy. Tell them that this is the case, they will individually, with Hazael, be ready to reply, "But what! is thy servant a dog, that he should do this great thing!" And like Paul's, their hopes of heaven may be firm and bright. But under clear conviction, their sentiments, with respect to the state of their hearts, are reversed. When the law of God is set home upon their consciences, by the agency of the Holy Spirit, their sins revive. They find, in some measure, how vile they are. They see themselves to be dead in trespasses and sins; that their whole lives have been one series of opposition to, and rebellion against God. They appear to themselves

themselves to be the vilest of the vile, even monsters of wickedness, and are astonished that God should so long bear with them, so long keep them out of hell. This I conceive to be the case when conviction is clear and strong. It is, however, to be observed, that there are different degrees of strength in conviction in different persons, but the nature of it is in all the same. And it may be added, that there are none under genuine conviction, but see themselves to be so vile, and the nature of their vileness to be such, as that they deserve all that weight of wo denounced against them by God's broken law; and, therefore, that it is mercy, mere mercy, that keeps them from ruin. Another important thing in genuine and clear conviction is a persuasion, in the subject of it, that his heart is so fixedly opposed to God, and the method of salvation, that he shall never become reconciled to God, nor accept the great salvation, unless the enmity of his heart should be slain by the interposition of all conquering grace. If God should leave him to himself, to pursue the dictates of his own heart, he knows that everlasting destruction will most assuredly be his portion. And knowing that God is under no obligation, on the footing of justice, to stop him in his mad career; and strongly apprehensive that there is no mercy in reserve for so great and obstinate a sinner, he is filled with pungent distress. *A wounded spirit who can bear! who can dwell with everlasting burnings!* who can sustain the weight of divine wrath forever and forever! A consideration of these things "drinks up, as it were, his very spirits." And while he *suffers these terrors, he is almost distracted.* Yet all this while his perverse will remains unsubdued, his heart stubborn, unbroken, unyielding. Such is the state, I believe, of the human heart under genuine, clear and pungent conviction! Lord! what is man!

Perhaps it is needful that I should apologize for saying so much on a subject, which may, at first view, appear to have no immediate relation to your question. But my design, by the above statements, has been to furnish you, in part, with an answer, and to lay a foundation for a more satisfactory answer, than might otherwise be given.

Conviction, then, by the agency of the Spirit of God, consists in a clear and impressivè knowledge of truth, and particularly with respect to the moral character of God, his law, and the nature of the sinfulness or depravity of the heart, and that this conviction in unregenerate sinners does not suppose any moral change of heart for the better. That conviction is a very different thing, in its nature and effects, from conversion, you will doubtless readily admit; for if this were not the case, depravity would be seated in the head, not in the heart. If light, let into the mind, were sufficient to reconcile sinners to  
 God



God and duty, and nothing more than this were necessary, it would be difficult and even impossible to conceive, how men could be criminal. How can *mere* "blindness of the understanding infer guilt?" If the heart is ready to love or embrace the truth as it is in Jesus, when the understanding is enlightened, there can be no blame or wickedness in the heart; but if it cannot be found *there*, it can be found no where else; for as a man thinketh *in his heart*, such is his moral character.

Now, if conviction in the unregenerate does not imply any moral change of the heart for the better, does it not suppose that the heart is growing worse and worse! Sinners, under conviction, have much more light than they ever had before they were convinced by the Spirit of God. They have a greater price put into their hands to get wisdom; but do they not continue to abuse this light, and misimprove their increased advantages, while their hearts remain unrenewed? and does not criminality increase in proportion to light thus abused, and advantages thus misimproved? And are not sinners, under conviction, sensible of being much more criminal than they ever were before? I think that you will admit the truth of these positions; and especially when you reflect, that *to him that knoweth to do good, and doeth it not, to him it is sin*, and that, *he who knew his master's will, and did it not, shall be beaten with many stripes*.

From these considerations, my friend, I am led to infer, "that an unregenerate person" *does not* "aim at holiness," in any thing that he desires, or in any thing that he does, while under conviction. Is it not difficult, or rather is it not impossible, to conceive, that a person should aim at, or desire, holiness, if his *heart* be not concerned or interested in such an aim or desire? but how can the heart aim at, or desire holiness, while in a state of *enmity* against God? Besides, does not an aim at, or desire of holiness, suppose that *that* person is a subject of holiness? How can a person aim at, or desire a thing, which he has *no love or relish for, but which is very disagreeable and repugnant to every feeling of his heart*? In this, there is as great an impossibility, as that there should be concord between Christ and Belial. None but the regenerated soul can adopt the language of the Psalmist when he said, *One thing have I desired, that will I seek for, that I may dwell in the courts of my God*; "my soul followeth hard after God; I opened my mouth and panted, for I longed for thy commandments." The observation of the old Puritan writers, I often reflect upon with approbation and pleasure, "That a *desire* of grace is grace."

When I say that an unregenerated person does not "aim at happiness," I would be understood to mean the *happiness of heaven*, or that happiness which is inseparably connected with and results

results from holiness. Unregenerate sinners, whether under the convictive influences of the Divine Spirit or not, undoubtedly desire and aim at that kind of happiness, which is suited to the relish of their depraved, unholy hearts. But for the happiness of heaven, the happiness of a holy heart and life, they have no true desire. At this they do not aim. Were it possible for them to be admitted into heaven, were they really admitted into the regions of blessedness, with their unholy hearts, they would find nothing there, which they could relish, but every thing to render them completely wretched. Heaven, to unholy beings, would be a dreadful hell. But suppose that it should be admitted, that the unregenerate under conviction did, in some sense, really aim at holiness, the nature of that aim must be altogether selfish, altogether sinful, and of course unacceptable and displeasing in the sight of an all holy God. Whatsoever is not of faith, or holiness, is sin.

Thus, my dear friend, I have endeavoured, without disguise, and in as plain a manner as I was able, to express my sentiments, on the first of your queries. I have protracted the subject, I am sensible, to a great length, and must presume on your candour to excuse the fault, should you consider it a fault. To the Fountain of all wisdom, and to the God of all grace, I desire humbly to commend you, praying that he would lead you into all truth, take you into his holy keeping, and preserve you safe to his heavenly kingdom.

Your friend, SILAS.

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### Selections.

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#### EMINENT WITNESSES TO EXPERIMENTAL RELIGION.

(Continued from page 225.)

#### NO. XII.

#### COUNT SCHLIKI, AND SEVERAL OTHER NOBLES.\*

Executed 1624.

**T**HOUGH war is considered as an appeal to Heaven, the Lord does not always give the victory to the side of truth and justice, or these nobles and gentlemen, associated in defence of their constitutional liberties, would have been victorious. These, however, were called by Providence to suffer

\* Gillies' Historical Collections, Vol. I. p. 48.—Robinson's Eccles. Researches, p. 527, 8.



suffer, while a hero was training up (Gustavus Adolphus) to revenge their cause.

After the defeat of Frederic at the battle of Prague, near fifty of the most considerable persons in the defeated army, and who had surrendered, were tried as rebels, and many of them executed. Count Andrew Schliki was the first of those, who suffered. When fatigued with the questions of his judges, he threw open his habit, and exposing his naked bosom, said, "Divide this body into a thousand parts, and ransack this heart to the bottom, and you will find nothing there but what you know already. The love of liberty and religion compelled us to draw the sword: but, as it hath pleased God to give Cæsar the victory, and to deliver us into your hands, the will of the Lord be done!"

His minister Rosacius, afterward exhorting him to constancy and courage, he said. "I thank you, Sir;.... I know I am so *strengthened through divine grace*, that I can meet death in any shape. I have not been afraid to attack antichrist, and now I can die for Christ." On the scaffold his steady and composed countenance and behaviour greatly affected the spectators, and many wept. The sun at this time shining very brightly, he said, "Christ, thou Sun of Righteousness, lead me through this dreary passage of death into the eternal light of thy presence!" and so saying, kneeled down and submitted to the axe of the executioner.

Schliki was about 50: of his fellow sufferers lord Wenceslaus was about 70, and Casper Caplitz no less than 86. They all suffered in the same spirit, as martyrs to freedom and the reformation, encouraging one another in the promises of divine support. "Farewel (said one) I go before—you will follow—God give you the *comforts of his SPIRIT*, patience and courage."—"The Lord Jesus send his angels to meet you," replied the others. Thus died they; but God be praised, their cause died not with them.

### NO. XIII.

#### GUSTAVUS ADOLPHUS, KING OF SWEDEN.\*

Born A. D. 1564. Slain 1632.

THE military exploits of this hero are sufficiently known, and need not to be here recited. He was one of those few kings, who make piety the basis of their throne; one of those few soldiers, who fight in a dependence on Divine Providence. He was remarkable for prefacing his victories with public prayer and fasting, and for following them with a like public thanksgiving.

\* Clark's Lives, Par. II.

giving. Upon arriving in the isle of Rutgen with his army, the king himself first landed, and falling on his knees, gave repeated thanks to God, solemnly protesting he had not undertaken this expedition for any private ends of his own; but only for the glory of God, and the relief of his afflicted church."

The king's devotion brought tears from the eyes of those around him. "Forbear to weep (said he) but heartily conjoin your prayers with me; for the greater the army of prayers is, the greater and more certain shall be the victory: he that prays diligently, hath already, in part, overthrown the enemy."—Upon this he took a shovel, and began to dig a trench, in which his army immediately followed him.

After his victories over Tilly, the celebrated Austrian General, he was entertained with great joy and respect at Nuremburg. On a public oration being made to him, he thanked the inhabitants "for their constancy in [the Protestant] religion, and defence of it; promising, for his part, that as he had undertaken the defence of it, so through God's grace and assistance, he would protect them, and all the rest of his friends, in the defence of it, to the utmost of his power."

Previous to the battle of Lutzen, after exhorting his soldiers to fight bravely for their religion and liberty, he cast his eyes to heaven, and cried with a loud voice—"Jesus, vouchsafe this day to be my strong helper, and give me courage to fight for thy glory, and for the honour of thy name:" then drawing his sword, waved it over his head, and led his army to the battle. His watchword was, "God is with us." Gustavus was slain in this battle; but his army, instead of being discouraged, as soon as they heard of his death, revenged it by the slaughter of thousands of the enemy, and gained a complete victory.

He conquered two thirds of Germany, and died in possession of 130 strong towns.

#### NO. XIV.

#### CHANCELLOR OXENSTEIRN.

Flourished 1633.

AXEL de Oxenstern was statesman to the preceding Gustavus, and famous for his administration of the Swedish government after the death of that hero. He was a person of the first quality, station, and ability, in his own country; and had an important concern in the political transactions of Europe. After his retirement from public business, being visited by commissioner Whitelocke, ambassador from England to queen Christiana, in the conclusion of their discourse, he said to the commissioner,



commissioner, "I have seen much, and enjoyed much of this world, but I never knew how to live till now. I thank my good God, that has given me time to know him, and to know myself. All the comfort I have, and which is more than the whole world can give, is, feeling the good SPIRIT of God in my heart, and reading in this good book [holding up the Bible] which came from it." He also thus farther addressed Mr. Whitelocke, (as we are informed by W. Penn, who had it from himself) "You are now in the prime of your age and vigour, and in great favour and business; but this will all leave you, and you will one day better understand and relish what I say to you; and then you will find that there is more wisdom, truth, comfort, and pleasure, in retiring and turning your heart from the world, to the good Spirit of God, and in reading the Bible, than in all courts and favours of princes."

(To be continued.)

### ANSWER TO A QUERY.

*Whether a person, who profits more from occasional hearing than by the preaching of his own pastor, may not attend constantly the ministrations of one whose sentiments, in some respects, differ from his own? To this question I would offer the following answer.*

1. THERE are some differences of sentiment which do not form sufficient ground for the formation of separate churches. If the particular sentiments of your inquirer be of this kind, they, of course, oppose no obstacle to his removal into another church, with which he may agree in the grand essential points, though there may be other reasons, which may make such removal highly improper.

2. If I be allowed to address the inquirer, as face to face, I must ask, have you adopted right views and motives in hearing the word? Ought not the divine glory to be the polar star, by which you are guided in hearing the gospel, as in the whole of your religion and existence? "Whether, therefore, ye eat or drink, or whatever ye do, do all to the glory of God." Your profiting should be considered not as a final end, to be pursued for its own sake, which would be seeking your own, not the things which are Jesus Christ's, but as a mean for accomplishing a farther end, to glorify God. Have you, in attending upon the ministry of the gospel, acted upon these pure, evangelical principles? Upon this the propriety of your present state of mind, and the lawfulness of the future steps, which you may take, will very much depend.

3. Still, as your profiting under the divine word is of great importance, in order to your "glorifying God in body and spirit,

rit, which are his," have you formed a right estimate of a profitable ministry? Do you judge that to be the most profitable, which is most searching and humbling? Do you value that ministry as most profitable, which gives you an insight into the genuine mind of the Spirit in the Scriptures? or do you love a pretty conceit, which discovers something new and wonderful in Scripture, no matter whether true and solid or not? Do you think yourself most profited by a grave, serious sermon, which sends you home silent and secretly praying? or do you prefer one that is noisy, dazzling, and droll? Are you best pleased when you return full of the preacher, exclaiming what a fine man! or when you can think of nothing else but your own salvation, and the glory of him who died for sinners? Are you of the mind of him, who said to his friend, 'You do not know what you lost in not hearing my preacher to-day; if you had, you would never have relished another?' or would you, like the wiser friend, have replied, 'Then I am determined I never will hear him; for give me the preacher who will teach me to relish the gospel wherever I hear it in truth?'

4. Then when you have formed right sentiments of profitable hearing, ask whether the profit you seemed to derive from occasional hearing did not arise from its novelty,—as a new dish on your table might seem nicer than any thing you ever ate before, but if it were repeated every day, you might soon find it inferior to the old. Examine whether those, who constantly hear the preacher, under whom you seemed to profit, be more intelligent, consistent, holy, and zealous Christians, than those with whom you are in communion. Be assured, that mere preference to person, manner, or voice, would not have been thought, in the apostles' days, sufficient cause for shifting from one church to another. After all, I would entreat you to consult personally and impartially the wisest and most holy Christians you know. Lay the whole case before them, which is more than you can do in a magazine. And why not consult your own minister himself in a serious, humble, and affectionate manner? Above all consult the "Wonderful Counsellor:" and be assured, that if you commit your way sincerely to him, he will perform the promise, "I will instruct thee, and teach thee in the way which thou shouldest go, and will guide thee with mine eye."

J. B.

*Assen. Mag.*


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### THE NUMBER OF THE BEAST.

THE ten horned beast, whose name is declared to contain the number 666, is certainly the temporal Roman empire. Of this empire the second founder indeed was Romulus: but its first real or fictitious founder was Latinus, the ancient



cient king of Latium. Latinus therefore is the name of a man. It is likewise the peculiar name of the Western or divided Roman empire, and the distinguishing appellation of every individual in that empire. Here it is observable, that the Gentile name of Latinus or a Latin was, in the victorious days of the republic and empire, almost lost in the more favourite Gentile name of Romanus or a Roman. Preserved however it carefully was, though not so frequently used as the other; insomuch that, although the people were styled Romans, their language was denominated Latin; but when by the arms of the Northern nations the Roman empire was divided into ten kingdoms; when by setting up a spiritual tyrant in the church, and by lapsing into papal idolatry, it again became a beast; when Rome was governed by her bishops under the wing of a new line of emperors; and when Greece, formerly her instructor in the arts and sciences, was now become her rival both in imperial and ecclesiastical domination: the old Gentile name of Latin was revived and has ever since been the peculiar distinguishing title of the papal Roman empire, both temporal and spiritual. Such accordingly is the general appellation which the inhabitants of the West bear in the Eastern parts of the world: the particular names of the Spaniards, French, and Italians, are swallowed up in the common title of Latins. Hence Mr. Gibbon, in his account of the crusades, terms, with strict propriety, the people of the Western empire Latins; and gives us, under this name, the history of the five Latin emperors of Constantinople. Hence also, though the Papists are wont absurdly to style themselves Roman Catholics, the real name of the community, as contradistinguished from the Greek church, the Armenian church, or the Abyssinian church, is certainly the Latin church. Thus Thevenot, in his account of mount Sinai, speaks of two churches, one for the Greeks, and the other for the Latins: and thus Ricaut, throughout his state of the Greek and Armenian churches, discriminates the Romanists from all other professors of Christianity, by the appellation of Latins. The Papists, as Dr. Henry Moor aptly expresses it, "latinize in every thing." Masses, prayers, hymns, litanies, canons, decretals, bulls, are conceived in Latin. The Papal councils speak in Latin. Women themselves pray in Latin. Nor is the Scripture read in any other language, under popery, than Latin. Wherefore the council of Trent commanded the vulgar Latin to be the only authentic version: nor did their doctors doubt to prefer it to the Hebrew and Greek text itself, which was written by prophets and apostles. In short all things are Latin; the pope having communicated his language to the people under his dominion, as the mark and character of his empire. Here then we have a name, which completely answers, in every respect, to the apocalyptic name  
of

of the beast. *Lateinos* is at once the name of a man, the title of an empire, and the distinguishing appellation of every individual in that empire: and when the sum of its numerical letters is taken in the Greek language, the language in which the Apocalypse is written, and in which therefore the calculation ought evidently to be made, it will amount precisely to 666. On these grounds then I do not hesitate to assert, that *Latinus*, and nothing but *Latinus*, is the name of the beast; for in no other word, descriptive of the revived temporal beast, or the papal Roman empire, can such a fatal concurrence of circumstances be discovered.

A	{	stands in Greek for	{	30
A				I
T				300
E				5
I				10
N				50
O				70
Σ				200
				<hr/>
				666

#### LATEINOS.

Now the peculiar name of the Beast is *Lateinos*; and *Lateinos* contains the number 666, and his mark is the + as every body already knows.

*See Faber's Dissertation.*

#### SELECT PARAGRAPH ON PRAYER.

"I AM convinced that every man, who, amidst his serious projects, is apprised of his dependence on God, as completely as that dependence is a fact, will be impelled to pray, and anxious to induce his serious friends to pray, almost every hour. He will as little without it promise himself any noble success, as a mariner would expect to reach a distant coast by having his sails spread in a dead stagnation of the air. I asserted it visionary to expect an unusual success in the human administration of religion, unless there are unusual omens; now a most emphatical spirit of prayer would be such an omen; and the individual who should solemnly determine to try its last possible efficacy, might probably find himself becoming a much more prevailing agent in his little sphere. And if the whole, or the greater number of the disciples of Christianity, were, with an earnest unalterable resolution of each, to combine that Heaven should not withhold one single influence which the very utmost effort of conspiring and persevering supplication would obtain, it would be the sign that a revolution of the world was at hand." (*Foster's Essays.*)

RELIGIOUS



## Religious Intelligence.

### EDINBURGH MISSIONARY SOCIETY.

**T**HE Edinburgh Missionary Society was instituted in 1796; and the first sermon for its benefit was preached in St. Andrew's church, Edinburgh, by the late Dr. Erskine, one of the chief promoters of the institution. The collections and contributions were liberal; and in a very short time the society was in a condition to undertake foreign missions. "The first attempt of the society was on the western coast of Africa, to which they sent two missionaries about the end of the year 1797." In the year 1800, they sent out two missionaries to the South Sea Islands, along with others from the London Missionary Society. They have also established a mission at Kingston, Jamaica, which has been attended with considerable success. But the most important enterprise of the Edinburgh missionary society is the establishment of a missionary station at KARASS, a Tartar village in the Russian empire, distant about 300 miles from the Euxine sea on the one hand, and from the Caspian on the other, and situated near the source of the river Cuban, which separates the Russian from the Turkish empire.

### MISSION TO KARASS.

In a "Circular Letter from the Directors of the Edinburgh Missionary Society," dated Edinburgh, 18th December, 1802, the directors say, "For several years past, our attention has been directed towards the northern shores of the Caspian sea, as a situation peculiarly fit for the establishment of a Christian mission. The more we examined the map of the world, and considered the moral and religious state of its inhabitants, the more deeply did this idea impress our minds. Almost in the centre

of the old continent; on the confines of several of the greatest empires of the world, having Persia on the south, Turkey on the west, Russia on the north, and Tartary on the east; surrounded on every hand, by numerous tribes of men, all sunk in the deepest ignorance and depravity; some of them, indeed, professedly Christians, tho' altogether strangers to genuine Christianity, the rest either Mohamedans, followers of the Dalai Lama, or heathens of some other creed: What a wide field of usefulness here for faithful missionaries! What an inviting situation for scattering some handfuls of the corn of heaven! And what rich returns might, by the blessing of God, be expected in the conversion and salvation of perishing millions. Obvious, however, as were the advantages of this missionary station, difficulties of a formidable, nay, apparently insurmountable nature, presented themselves to accurate observers." But in the face of these difficulties the resolution was formed to attempt the mission.

"It was a circumstance," say the directors, "for which they desire to be thankful to God, that, when they formed this resolution the Rev. Henry Brunton, who had formerly given proof of his prudence and zeal, as one of their missionaries among the Susoos in Africa, and who had afterwards proved his capacity for the acquisition of foreign languages, by composing several tracts in the Susoo language, was then not only unemployed, but zealous for hazarding his person in such an attempt. The society, therefore, committed to him in conjunction with Mr. Alexander Paterson, a young man of whom they had every reason to think well, and whom they had been educating for two years preceding,

ceding, for missionary labours, the execution of this very difficult and hazardous work."

In April, 1802, these missionaries sailed from Leith for St. Petersburg, where they arrived early in May. In St. Petersburg, "they received many civilities from the persons to whom they were recommended; and although for some time they met with many discouragements, respecting the object of their mission, and almost all classes of persons, with whom they conversed, represented the difficulty and extreme danger of fixing their residence in the southern parts of the Russian empire, and still more of attempting to convert the natives to the Protestant faith, insomuch that they almost despaired of obtaining liberty, even to travel through the empire; yet at length, through the good hand of God upon them, their fears were dispelled, the obstructions to their progress removed, and their way made prosperous. HE, in whose hands are the hearts of all men, unexpectedly raised up for them a friend in M. Novassilzoff, a Russian nobleman in the confidence of the emperor, and a lord of his bed-chamber. Through his means they obtained not only the permission, but the approbation of the Russian government. Passports were granted them, with liberty to travel through the empire, and settle in any part of it they chose; post horses were ordered; private letters of introduction were given them; and an open letter was written by M. Novassilzoff, recommending them to the protection and kind attention of all civil and military officers. Thus the difficulty which the Society were taught to consider as the greatest, has not only been removed, but a degree of public countenance has been given to the mission, of which those, who were most sanguine in their expectations, never entertained the most distant hope.

"Encouraged by these tokens of the care of Providence, the mis-

sionaries proceeded by the way of Moscow, Jambow, and Sarepta, to Astrachan; and performed a journey of about 1400 English miles, which occupied them nearly two months, without accident, or other inconvenience beyond what must be considered as unavoidable in such a journey, through such countries. Every where they met with kindness. The magistrates of the places through which they passed were forward to assist them; and many private individuals received them with hospitality.

"The city of Astrachan appearing, in some respects, an unsuitable situation, for commencing their missionary labours, they left it on the 10th of August, proceeding south-west, towards the country of Georgia. Their intention was to have settled in Teflis, or its neighbourhood. But here again Providence kindly raised up for them a protector, counsellor, and guide. General Knoring, the governor-general of these provinces, dissuaded them, on account of the unsettled state of the country, from proceeding into Georgia, and directed them to move towards Circassia. They halted, therefore, for some time at Georghi-yersk, and then proceeded to Constantinegorod, at the foot of the mountains of Caucasus, the governor of which, by the general's orders, furnished them with a guard, to enable them with safety to explore the surrounding country. At length, after some days' search, they found a most eligible spot; and have taken up their residence at Karass, a Tartar village, in the neighbourhood of that fort, inhabited by about five hundred souls."

The inhabitants of Karass are Mohammedans; and as the village is composed of natives of all the surrounding countries, not less than six or seven languages are understood in it.

Messrs. Brunton and Paterson have been joined by other missionaries, since sent out by the same society. Four sailed from Leith in



in May, 1805, and arrived at Karass in safety about the middle of September. These missionaries are provided with a printing-press and apparatus; and are making every arrangement for the publication of the Scriptures, and other religious books, in the languages of the nations and tribes around them.

May the Lord favour their design and prosper their work, that "the wilderness and the solitary place may be glad for them, and the desert rejoice and blossom as the rose."

EXTRACT OF A LETTER FROM A  
MISSIONARY AT KARASS.

*Karass, July 10, 1805.*

"Our family is now considerably increased. Besides Europeans, it consists of nineteen natives, old and young, who are all in good health. Such of them as are grown up have renounced Mohammedanism, except an old man whom we ransomed, soon after we first settled in this place, to assist us in our work. The children are attentive to our instructions, and, upon the whole, are very promising. Some of them appear to be under serious impressions, and would on no account go to bed without praying to God. One of them had been sick and thought himself dying. On this account, as he afterwards told Mr. Brunton, he prayed to God almost a whole day, to pardon his sins for Christ's sake. The young man whom we named Davidson, who renounced the superstition of his countrymen more than a year ago, and who has since been firm and fearless in the profession of the gospel, is soon to be married to one of our native women, of whom we entertain a very favourable opinion. It is proposed that both of them shall be publicly baptized before they are married; and with a view to this, we have taken for some time past more than ordinary pains in their instruction.

"We are happy to inform the Directors, that Mr. Paterson is

now tolerably healthy, and Mr. Dickson much better than he was. We have much cause to be thankful for all our mercies, and trust that we shall by and by have still better tidings to send you. From various circumstances we begin to hope, that our mission and settlement are in a fair way of flourishing."

ANOTHER EXTRACT.

*Karass, 1st Aug. 1805.*

"DURING the last month few events of any importance have occurred. We thank God that the family has been in a much better state of health than formerly.

"Abdy, the Mohammedan Priest whom we have so often mentioned, has given up his charge among his countrymen, and has engaged to teach our children to read and write the country languages. The people around us are greatly offended at his coming to us, and some of them have talked of killing him: but though they do this, scarcely any of them have the courage to reprove him. They all seem to stand in awe of him; for although they do not account him one of their most learned Moulies, or priests, yet they all allow him to possess a superior degree of eloquence and good sense. It is but justice to him to mention, that since he came to us he has taught the children with the greatest diligence; and though he has not yet professed his belief of Christianity, he makes no scruple of teaching them the catechisms which Mr. Brunton has composed for them, and several of the children appear to make considerable improvement under him. He has written a letter to you, which he has requested us to forward."

*Letter from Abdy, the Priest of Karass, to the Secretary of the Edinburgh Missionary Society.*

*(Translated from the Arabic.)*

"May there be abundance of peace, and of every blessing to you!"

you! Are you well and healthy? May the glorious and true God always preserve you in safety! If you inquire a little concerning our circumstances, I thank God you can know that we are well and in peace. What I have to say is this: last year you sent me a letter, with which I was highly pleased; your true friendship has been evident, to my advantage; wherefore, I write also to you as a friend. With regard to religion too, you have forcible words, which remain firm in your own mind, and if I cannot take hold of them as you do, you will perhaps be surprised. But one day I was in a similar condition: before I saw your friends, I had not the least doubt with regard to our religion, but ever since I saw them, I have been unable to come to any conclusion with regard to it. A true way there is, I believe, for all the world search for it; and, according to my opinion, all the world would not search for what is unnecessary, and not to be found. A prince, who seeks for power, aided by cunning persons around him, might pervert the judgment of a nation by violence and deceit for their own advantage; but no set of persons are able to pervert the judgment of the whole world. If the whole world agree to search for one thing, that thing must exist. The necessity of religion, every man knows; yet every necessary thing is not always found: some even die for want of food, while others are satisfied. God has given us judgment to search for what we need, yet he does not always bring what is necessary in our way. Were it not for this, I should have a clear knowledge of the way to heaven: I know of nothing that is more precious than religion, and surely the religion of God is to be found. Concerning this I have reasoned much; every day I search for what is precious, yet I have never found one jewel; I have not so much as found the riches of this world. But I will

not decline to search for the true way, which may the gracious God himself shew me! I have both hope and fear. I have, for fifteen years, been both priest and magistrate among the people about Karass, where my authority has been undisputed: your friends say, however, that the Christian religion is preferable, but, if it do not agree with my own judgment, their approbation of it will be of no advantage to me: the Moslems too, commend their religion, but this will not purify my conscience.

"I have agreed to teach the children of your friends for a sum, which, I am afraid, will be too small for my necessities; but I have a few cattle, and if what your friends give me be not sufficient for my wants, I shall not die for want of food. I thank God, that to this day, I have had to eat and drink. In this respect I have been comfortable; and, could I find a way that would be of advantage to me at the last day, I would not be afraid of the riches of this world. AB DY MO."

LETTER FROM MR. PINKERTON.  
*Karass, Sept. 29, 1805.*

"In the letters which we sent you from Sarepta (the Moravian settlement) we informed you of the good state of our health, and the great kindness, which we experienced from the people there. We set out from Sarepta on the 4th of this month, and arrived safe here on Monday the 16th.

"Our joy on coming here was somewhat allayed by finding all our friends more or less indisposed with an epidemic disorder, which has been raging through the whole of this country: but to our great comfort they all soon got the better of it, except Mrs. Cairns, who was attacked with it more severely than any of them. We are now all busy, endeavouring to put our habitation in as good a condition as we can, to defend ourselves, both against the approaching cold weather, and what



what we dread as much, the plundering parties of Tartars who traverse the country, and carry off whatever comes within their reach. We are greatly pleased with what our friends have done. There are in the family nineteen natives, some of whom have made *very considerable* progress in religious knowledge, and I think that in a short time we shall be warranted to gratify their desire by administering to them the holy ordinance of baptism. J. T. Davidson is a very sensible young man, and discovers on every occasion the greatest boldness in the profession of Christianity. There is another native, a young woman, of whom all the family think very highly; her Circassian name is Kingy Khan, but since she came here she has got the name of Margaret Davidson. She is remarkably clever and useful, and on every occasion shews the greatest willingness to do all she can for the comfort and welfare of the family. She was ransomed by Mr. Brunton, at her own earnest desire, and immediately renounced Mohammedism, and embraced Christianity. Abraham Warrand is a fine lad, and is remarkably useful on account of his speaking both the Tartar and Kabardian languages, with the greatest fluency. He is commonly employed by our friends as their interpreter, when they speak to the Kabardians, which gives him an opportunity of knowing what is said to them; and of this privilege he seems to have availed himself, as he evidently possesses a greater degree of knowledge, than could have been expected from the time he has been at Karass.—The young boy, who is named after you, is very promising, and remarkably well disposed. He is much liked in the family, and he seems to take much pleasure in prayer, and in other religious exercises. The people in the village, who are bigoted to their superstition, beyond what I ever could

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have imagined, often try to shake his attachment to Christianity. They tell him that, if he believe what the infidels (for so they call us) say to him, he will certainly go to hell; but this does not move him in the least. He argues against them in the best manner he can, and when he is at a loss for an answer to any thing, which they say to him, he comes to Mr. Brunton, who furnishes him with an answer, and sets his mind at ease. He seems determined to be a Christian at all hazards." "I have not time for it, or I could mention other children, both boys and girls, who are very promising.—When they are all assembled, and sitting with the rest of the family, round the large room where we meet for worship, it is a pleasing and animating sight. When I think on the different tribes to which they belong, the different parents from whom they are sprung, the great distances from which some of them have come, the remarkable circumstances in Providence by which they have fallen into our hands, and that here they are brought together, from the midst of heathens and Mohammedans, to learn the knowledge of the true God, and of his Son Jesus Christ, through whom, at least some of them, I trust, will become heirs of God, and joint heirs of Jesus Christ:—when I think on these things, I feel what I am not able to express. For my part, I know not where a more pleasant sight, or a more agreeable family, is to be seen. But if I am filled with wonder when I think how these young people have been brought together, I am equally so, when I consider *whom* Providence has given them for an instructor. Who could have thought that a *Mohammedan priest* was to give up his charge among his own people, come and live with us, notwithstanding all the danger and obloquy to which it exposes him, and employ himself diligently in teaching

teaching the children the principles of Christianity. This is wonderful indeed, and perhaps unprecedented in the history of missions! This encourages us; and will, I hope, induce many with you to pray more fervently, that 'Zion may stretch forth her curtains' over the lands that are groaning under the cruel bondage and horrid superstition of Mohammedanism, that so they may be delivered, enlightened, and blessed with the liberty wherewith Jesus Christ maketh those free, who truly know his name!

"Many of the people around us begin to perceive the absurdity of the doctrines, which they have hitherto professed, and would willingly come and settle along with us; and not only so, but embrace Christianity, from a persuasion that it is a better religion, could we afford them protection from their tyrannical chiefs, who rule over them with most despotic sway. Several of them have come and told us so themselves. No farther back than yesterday there came two men here, who had a long conversation with Mr. Brunton, and pleaded with him earnestly to go to the Russian General to see if he would afford them and their families protection, should they come and settle with us, which, they said, they wished to do, for the *express purpose of learning the truths of Christianity*. Nor is it one or two families, but many that wish to do this; and if we could give them protection, we are persuaded that many would soon flock to this place. At the same time, as I observed before, it must be owned, that great numbers of the people, and especially of those about this village, are excessively bigoted to their own faith, and do not seem to rejoice at our arrival.

"Of all the places I have seen, since I came to this quarter of the Russian empire, I have seen none that will bear a comparison with

Karass. It is delightfully situated on the side of the Besh-Taw, and surrounded with land of the finest quality. There is a beautiful plain on the east, about a verst from this, extending from the foot of the mountains to a considerable distance. In the midst of it are two Tartar villages. On the south we have a fine hilly country; and on the north and west, the mountains of Caucasus raise their towering heads to the clouds. The sides of them are covered with excellent hard wood; the beech in particular abounds here, and grows to a prodigious size.—We could not wish to be better situated for wood and water: the former we have in abundance, about a mile and a half off, and the latter runs past our door in a plentiful stream that comes down from the mountains. Owing to various circumstances, we have not yet had it in our power to get any thing done about the land that is to be assigned us; but I hope, that we shall be able in our next letter, to give you satisfactory information on this head."

LETTER FROM MESSRS. MITCHELL AND PINKERTON.

Karass, Jan. 31, 1806.

"It is with much satisfaction we inform you, that our family at present are all in pretty good health; and that we have nearly finished the printing of the Turkish Tract, which we mentioned in a former letter. It will make about forty-eight pages. Before we began it, we wished to have commenced the printing of a translation of the New Testament in the Turkish language; but this we were prevented from attempting, by finding that it was not in our power to procure a sufficient quantity of paper, nearer than Moscow.

"It is our unanimous wish, that the printing should be carried on in a place of as great safety as possible.



able. Our printing materials, and their carriage, have cost the society a great deal of money; and should they sustain any material damage, we know not how they could be replaced. The state of the country is still far from being settled. The Kabardians are often squabbling with the Russians. Both the Kabardians and Tartars hate Christianity; and we can easily perceive that they are aware of the effects of our printing-press, and not a little displeased at us for bringing it here. Now, should they take it into their heads to destroy, or to damage it, they might soon defeat our prospects of usefulness in this way. We are anxious, therefore, to have our printing materials removed to a place of security as soon as possible.

"We are all of opinion that the fort of Constantinegorsk is the most proper place for our purpose; and though it is with extreme reluctance we mention any thing that will add to the expense of the society, yet the printing of the Scriptures, and of Religious Tracts, appear to us of such essential importance to the spread of the gospel in this quarter of the world, that we trust the society will endeavour to furnish us with the means of erecting a printing-office, and small dwelling house at the fort. The Governor has been pleased to give us his permission, not only to build such a house as we want, but also to enclose as much ground about it as will be a garden. Constantinegorsk lies to the S. W. of Karass, and is about seven versts from it. It is situated on the banks of the Kuma; and is little more than a verst distant from the celebrated mineral hot wells, which are often visited by the Russian nobility. We think it as healthy as Karass; and it is generally accounted one of the healthiest situations on the lines of Caucasus. On this account, and its vicinity to the wells, it is resorted to by valetudinary persons from a great dis-

tance. It is besides an excellent situation for meeting with the natives, and giving them tracts, as all the Tartars and Kabardians going to Georghievsk, and other places on the Russian side, must come here for passports; and often, on different accounts, they are detained a considerable time. For these reasons, we hope that the Society will grant our request, and authorise and enable us to remove our printing materials to the fort.

"We are happy to mention, that the mission at present has a very promising appearance; and we trust that the printing, through the blessing of God, will contribute not a little to promote its prosperity. It is our hearts desire and prayer to God that he may give success to our endeavours; and we hope, that, through his mercy, we shall be enabled to exert ourselves for his glory, and the good of the poor people around us, who are perishing for lack of knowledge. Our hearts, we can assure you, are as strongly inclined to the work as when we left Britain; and we trust, that He who gives the desire, will not withhold the blessing. Salute the Society in our name; remember us to our friends, and believe us ever, &c.

J. MITCHELL.

R. PINKERTON."

#### LONDON MISSIONARY SOCIETY.

THE Directors have just (July 1806) received letters from the Cape of Good Hope; one of which, from Dr. Vanderkemp, dated Dec. 8, 1805, states, that the prospects of our worthy brother and his colleague were at this time very gloomy; and they concluded that they should be under the necessity of abandoning the country. "Our frequent applications," says Dr. Vanderkemp, "to the Governor, for permission to return to our congregation at Bethelsdorp, or to continue our missionary work in any other district of the colony,

or to undertake any exploratory excursion into the countries beyond its limits, have been rejected, on account of the outcries of the boors against us, who look upon us as Englishmen, and addicted to the English interest; and, therefore, of a dangerous influence on the minds of the native Heathen! I hope we are willing to follow the Lamb, wherever it shall please him to conduct us; but, at present, our attention is fixed on Madagascar, and the coast of Mozambique: but, our constant wish is to revisit our dear and blessed Bethelsdorp, whenever the obstacles which Satan now throws in the way may be removed."

Such also is the language of our valuable brother Read, in reference to the same period: "By former dispatches, you will have heard of our distressing circumstances, in being separated from our dear congregation at Bethelsdorp. Our faith, and that of our dear people, has been tried; so that, indeed, no hope remained of our ever seeing them again; for the storm became heavier and heavier, not only over us, but over the whole missionary work in this country."

Such was the state of things in Africa when, in the course of that Divine Providence, which often renders the political movements of nations subservient to the interests of the Cross, the British fleet, consisting of nearly sixty sail of vessels in all, appeared on the coast. The English army landed Jan. 4, 1806; and after a sharp engagement with the Dutch troops on the 8th, were, on the 10th, in possession of Cape Town, where the British colours were hoisted. On the 13th, Sir David Baird sent for Dr. Vanderkemp, to consult with him how to dispose of the Hottentot prisoners of war. Such was the estimation in which the character of this venerable Missionary was held by the British Commander!

The Doctor's letter bears date January 13; in which he says,

"To-morrow we hope to find an opportunity of recommending our missionary cause to his (the Governor's) protection. We have little doubt of his permitting us to return to our dear Bethelsdorp as soon as tranquillity shall be restored in that country! Our hearts," he adds, "are full of joy; may they also be full of thankfulness, and our lips of praise! Our confidence not turned from the Lord, to trust in external appearances, and in the favour of men; but continue immovable in him, in prosperity as well as in adversity!"

The Doctor adds, that their intimate friend Van Ryneveld, was appointed by the Governor to a situation of consequence; and from that gentleman's well known attachment to the missionary cause, they had reason to expect support and assistance.

Mr. Read mentions, with concern, his having been obliged to draw on the Society for a considerable sum, every article being so extravagantly dear at the Cape. "A single yard of cloth," he says, "is eighty English shillings, and a pair of coarse stockings 20s. and so every thing else. I hope the Lord will deliver us!" He assigns as his reason for leaving Bethelsdorp and coming to the Cape, that his permission to remain at the settlement was only till the Dutch Missionaries (now there) arrived; and that such accusations were brought against Dr. Vanderkemp, that he felt it his duty to appear there, to prove their abominable falsehood. "We have enjoyed," he adds, "much sweetness from Christ together in our sufferings, and we hope to share in the joy. Neither should I have any rest if absent from him, as his years increase, and his infirmities do not lessen."

"The friends of the Missionary Society will, we doubt not, derive from these communications abundant matter of pleasure and praise. The interposition of Providence in favour of the mission at a time when



when various parties of men united in the oppression of the cause, and the translation of power into the hands of a British, a free, a generous government, which, we trust, will defend and promote the evangelical instruction of the Heathen, are events which demand the grateful acknowledgment of every Christian heart."

MR. KICHERER.

In the month of Nov. 1805, Mr. Kicherer received a letter from Governor Janssens, requesting him to come to Cape Town, and officiate as a regular minister in one of the vacant churches of its vicinity. When Mr. Kicherer arrived there in February last, he found it in the possession of the English. He had a conversation, however, with the late Governor, and with Mr. Ryneveld, who introduced him to Sir James Baird, who approved of the proposed measure; and requested Mr. Kicherer to choose which of the vacant livings he pleased. Mr. Kicherer, however, declined the choice, and left it entirely to his excellency. On which Graff Reinnet was fixed upon, as being the nearest to the station at Zak River; and it was accepted by Mr. Kicherer, on the condition of his continuing still a missionary of the society in London, and the head of the mission at Zak river.

OTAHEITE.

A letter from the Society of Missionaries at Otaheite, dated July 29, 1805, together with their Journal from December 1804 to the above day, have just arrived by the ship *Alexander* (a whaler) Mr. R. Rhodes, master.

Two English vessels had touched at the island since the date of their last letter, December 12, 1804; but neither of them intending to call there, had brought any communications from England.

In reference to their great and arduous work, they say (alluding to their Journal) "We are sorry

to say that you will meet with nothing in it respecting the grand object of our Mission, more encouraging than what we have hitherto been able to make known to you. Instructions continue to be given to the inhabitants of the land in the things of God, but apparently none savingly profit by them; so that as we at first found them, they seem to remain, gross idolaters, enemies to God by wicked works, without God, without Christ, and without hope: yet it must be confessed, that very many of them have a considerable, though unsanctified, knowledge of the doctrines of Christianity."

From the general strain of their letter, it appears that the want of success, and the want of society, with their long continued disappointment in not receiving supplies and letters from England, have concurred to render them uncomfortable; so that some of them have entertained serious thoughts of leaving the island. Mr. Jefferson, we are sorry to hear, has but a very indifferent state of health; and was about to return to England in the *Alexander*, but seems to have been deterred from that step by the great expense. It seems probable, however, that he may retire, when opportunity offers, to Port Jackson; and continue there, or return to his native country, as circumstances may direct.

The political state of the island continues as it was. Peace is enjoyed; but the natives discover a violent propensity to procure implements of war; and will part with property equal to 30l. or 40l. for a musket which is not worth more than 10s. Another of Pomarre's family is dead. Both the King and the Queen are in bad health. The Missionaries have sent a great curiosity: *A short letter to the Directors, written by the King's own hand.* He applies himself much to the attainment of the English language; in which he is likely, if he lives a few years, to make

make a tolerable proficiency; but his subjects have not as yet discovered the same laudable disposition.

We are glad to find, that when Mr. Jefferson was expected to leave the island, the King and his family expressed much sorrow; and also signified their wish that more missionaries, men, women, and children, might be sent to their country. Otoo (who seems

to have changed his name to Pomarre) also desired that pens, ink, paper, pen-knives, a writing-desk, a table, and a chair, might be sent to him from England.

The Missionaries, it appears, have had an opportunity of purchasing a bull; for which they gave 20l. and of procuring various necessaries for their own use; for the payment of which they have drawn on the Society for 84l. 8s.

*Lon. Evan. Mag.*

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## List of New Publications.

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A Sermon delivered before the Hampshire Missionary Society, at their annual meeting at Northampton, Aug. 28, 1806. By Jonathan L. Pomeroy of Worthington. Northampton. W. Butler.

A Discourse before the Society for propagating the gospel among the Indians and others in North America, delivered Nov. 6, 1806. By Thomas Barnard, D. D. minister of the North Church in Salem. Charlestown. S. Etheridge.

Sacred Classics, containing the following works: 1. Hervey's Meditations. 2. Evidences of the Christian religion, by the right Hon. Joseph Addison. To which are added, Discourses against atheism and infidelity, with a preface; containing the sentiments of Mr. Boyle, Mr. Locke, and Sir Isaac Newton, concerning the gospel revelation. 3. The death of Abel, in 5 books, translated from the German of Mr. Gesner, by Mrs. Colver. To which is prefixed, the life of the author. 4. Devout exercises of the Heart, in meditation and soliloquy, prayer and praise, by the late pious and ingenious Mrs. Elizabeth Rowe, revised and published at her request, by I. Watts, D. D. Friendship in Death, in letters from the dead to the living: to which are added, Letters moral and entertaining, in prose and verse, by Mrs. Elizabeth Rowe. Reflex-

tions on Death, by Wm. Dodd, LL. D. with the life of the author. The Centaur, not fabulous, in six letters to a friend, on the life in vogue: by Dr. Young: with the life of the author. The Pilgrim's Progress. Blackmore on Creation. The above works are in imitation of Cooke's edition of the Sacred Classics, embellished with elegant engravings. Price \$1 per volume, neatly bound. New York. J. & T. Ronalds.

Charity recommended from the Social State of Man. A discourse delivered before the Salem Female Charitable Society, Sept. 17, 1806. By the Rev. John Prince, LL. D. Salem. Joshua Cushing.

The Duty and Character of a Gospel Bishop illustrated. A Sermon preached, Oct. 30, 1803, at the ordination of the Rev. William B. Wesson, to the pastoral office over the church and society in Hardwich. By Joseph Lee, A. M. pastor of the church in Royalston. Northampton. Wright.

The Clergyman's Companion, containing the official offices of the Protestant Episcopal church, used by the clergy of the said church in their parochial rites. To which are added Extracts from the writings of distinguished divines on the qualifications and duties of the clerical office. New York. Peter A. Mesier.

A Sermon, preached at the ordination



ordination of the Rev. Nathan Waldo, A. B. at Williamstown, Vt. Feb. 26, 1806. By Elijah Parish, A. M. Pastor of the church in Byfield, Mass. Hanover, N. H. Moses Davis.

A Sermon, preached at the meeting-house in the vicinity of Dartmouth College, on the Sabbath preceding Commencement, 1806; and published at the request of the inhabitants and students. By Elijah Parish, A. M. Hanover. Moses Davis.

Free Communion of all Christians at the Lord's table; illustrated and defended in a Discourse. To which is added a short specimen of the proceedings of the Baptist church and council, in their labour with, and withdrawing fellowship from, the author. By Elder Simeon Snow, late Elder of a Baptist church in Guilford. Greenfield. Denio.

Strictures on Seven Sermons, with an Appendix. By Rev. Daniel Merrill, of Sedgwick, Me. on the Mode and Subjects of Baptism. In twelve Sections. By Joseph

Field, A. M. Pastor of the church in Charlemont. Northampton. Pomroy. 1806. pp. 88.

An Historical View of Heresies, and Vindication of the Primitive Faith. By Asa M'Farland, A. M. minister of the gospel in Concord, N. H. Concord, N. H. George Hough.

A Sermon delivered at Hartford, (Con.) at the Funeral of John M'Curdy Strong, son of the Rev. Nathan Strong, D. D. who was drowned in Connecticut river, on the evening of Sept. 16, 1806. By Abel Flint. Hartford. Lincoln & Gleason.

Scott's Family Bible, vols. 1, 2, 3. Price to subscribers 6 dols. per vol. Philadelphia. W. W. Woodward. These vols. complete the Old Testament. The fourth and last volume, which contains the New Testament, is expected to be out in the spring.

An American Primer, including the Westminster Assembly's Shorter Catechism, divided in forty six lessons, with contents, notes, and hymns. Salem. Joshua Cushing.

## Ordinations.

ORDAINED at Philadelphia, Rev. JOSEPH SHAW, Pastor of the Associated Church, Walnut street.

Installed Oct. 1, Rev. JOHN DUTTON, over the 3d Church and Society in North Yarmouth. Introductory prayer by the Rev. Mr. Smith of Turner; sermon by the Rev. Mr. Lyman of Bath, Ezek. iii. 17; consecrating prayer by the Rev. Mr. Gillet of Hallowell; charge by the Rev. Mr. Moseley of New Gloucester; right hand of fellowship by Rev. Mr. Weston of Grey; concluding prayer by Rev. Mr. Ward of New Milford.

Installed over the second church and society in North Yarmouth, lately vacated by the removal of the Rev. Mr. Anderson, the Rev. Amasa Smith, lately dismissed from Turner. Sermon by his

brother, the Rev. John Smith of Salem, N. H. Acts xx. 24.

Ordained at Reading, in Rev. Mr. Sanborn's meeting-house, 3d inst. Rev. AMOS PETTINGILL, of Salem, N. H. to the work of an Evangelist. Introductory prayer, by Rev. Reuben Emerson of Reading; sermon, by Rev. John Smith of Salem, N. H.; consecrating prayer, by Rev. Samuel Worcester, of Salem; charge by the Rev. Paul Litchfield of Carlisle; right hand of fellowship by Rev. Peter Sanborn of Reading; concluding prayer, by Rev. John H. Stevens of Stoneham.

Mr. Pettingill is since gone to the new settlements, in the western country, in the service of the Massachusetts Missionary Society.

DEDICATIONS.

## Dedications.

Nov. 20. The new brick meeting-house in Danvers, upper parish, was solemnly dedicated. A very appropriate and impressive sermon was given on the occasion by the pastor of the church, the Rev. Mr. Wadsworth; from 2 Chron. vii. 15, 16. *Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place. For now have I chosen and sanctified this house, that my name may be there forever: and mine eyes and mine heart shall be there perpetually.*

The auspicious circumstances of the occasion, very happily contrasted by the preacher with the affecting sadness of the scene, witnessed by the society about a year before, when their former house, on the same spot, was sacrilegiously robbed of its church plate, and laid in ashes, awakened a very lively sensibility, and gave a high interest to the solemnities of the day.

Nov. 27, was dedicated the elegant new meeting-house in Boston; Rev. Mr. Lowell's Society.

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## Obituary.

DIED, at Sharon, Conn. Rev. Cotton Mather Smith, aged 76, in the 52d year of his ministry.

At Windham, Conn. Rev. Cornelius Adams.

At Clinton, Upper Canada, Rev.

Mr. Covell, while on a mission to the Indians.

At Middleboro', Rev. Isaac Backus.

At Salem, 4th inst. Mrs. Mary Prince, consort of the Rev. Dr. John Prince.

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## Poetry.

### ON THE DEATH OF A LOVELY CHILD, MARCH, 1806.

PHILANDER's gone, the dear distressed babe!

Gone, has he not? to his kind Saviour God.

His soul has fled; but his pale lifeless clay

Slumbers in death beneath the frozen sod.

But what is death, we so unjustly blame?

Mark well; 'tis Heaven's command to breathing dust

To cease its vital functions, and return

To earth's cold lap; sweet slumber to the just.

Then dry your tears, nor let them flow in vain;

'Tis wisdom's hand which shakes affliction's rod;

And 'tis your heavenly Father's holy will

That you submit, and lean upon your GOD.

To purchase life for such dear infant babes,

Immanuel groan'd, and agoniz'd, and died;

The blood, which cleanses their polluted souls,

Flow'd from the dying Saviour's wounded side.

O boundless grace! O most amazing love!

Adore that God, who lays your comforts low;

Nor let one rebel thought against him rise,

But give him back what he did once bestow.

Prepare, dear friend, prepare to meet thy judge,

And join the blest in realms ethereal bright:

Let pure devotion waft you from this world,

Ere you shall close your eyes in death's dark night.

NARCISSA.